THE POLYNESIAN.

SATURDAY, JUNE 27, 1857.

☞ We have a favor to request of our readers, and it is simply this, that they will interpret between us and any Coolies out of employment with whom they may fall in. Since the appearance of the letter of "W. H." in our last issue, we have been deputed to treat with such of the Chinese population as may feel inclined to undertake the cultivation of rice on profitable terms. The owner of the land upon which they can labor desires us to say that he will supply patches of greater or less extent, according to the area required. He has no idea of deriving any immediate benefit from the transaction, and for two years will not only not ask for rent but furnish the seed gratis. After that, if the attempt should prove successful, the planters would be allowed to lease or buy, on fair terms, the patches cultivated by them, or, if the operation did not pay, to move away.

We are the more gratified at being made the medium in this matter of arrangement because it shows that there is one at least among us upon whom a sensible suggestion is not thrown away, and we congratulate our correspondent of last week on having found a reader who can appreciate his motive and quickly follow his advice. Such a fact once known, we may hope that "W. H." and others will favor us more frequently than heretofore with such hints in relation to agricultural matters as may seem worthy of the attention of the public, and not lay down their pens with their tasks half finished and saying, "There is nothing will come of this."

In another part of to-day's paper will be found a description of the method in which rice is cultivated in the Philippine Islands. It is not perhaps a model account, but is valuable for what information it does contain. At all events it may give a good idea of what the Coolies will have to do when they have come to us and secured their patches. But in the first place they must be informed of the nature of the offer made, and we hope our readers will take so much trouble in a good cause as to mention it when they have an opportunity to do so. Further particulars we will give when called on by the parties themselves.

China.

Chinese dates to the 28th of February, have been received at this office per *Vaquero*, from Melbourne. Another frightful steamer tragedy had occurred on board the *Queen*, on her passage from Hong Kong to Macao. Of nine Europeans but one is known to have escaped,—Mr. Osmund Cleverly, Marine Surveyor. It appears that the passengers were at dinner in the poop cabin, when a scuffle was heard, and two of the Chinese "respectables," of whom there were twenty on board, came running into the cabin, saying that there was a bobbery outside, at which the captain rose from the table, went out and was immediately cut across the head with a sabre; running back, he got his revolver, and Mr. Cleverly his; together they kept the assailants at bay, for a time, each bringing down his man so long as his revolver held out. By that time, however, the barricades were broken down, and the rest of the conspirators advanced with a yell. The captain jumped overboard and swam for a lorcha seen at some distance. At this moment Mr. Cleverly had his thigh bone shattered by a musket ball, and with great presence of mind, he dragged himself into the after cabin, tied a handkerchief tightly above the wound to stop the hemorrhage, took off his shoes, flung a chair into the water and then dropped after it, thus remaining till picked up by a Portuguese lorcha.

The Hong Kong *Advertiser*, from which we quote the above, says, "that having seen the British-owned steamers pretty well done with, our fellow citizens have now to anticipate secret or street assassination."

A New Bell.

The Government received by the *Fanny Major* from San Francisco, a new and remarkably fine-toned bell, which has been hung on the Police Station-House. After the first of July, it will be rung every evening at 9 1-2 and 10 o'clock in lieu of the Bethel bell, which has for so many years been made to perform that duty. It will also be rung in case of an alarm of fire, which "may the fates fore-fend."

TO THE EDITOR OF THE POLYNESIAN.

SIR:—In an address recently delivered by the Rev. Hiram Bingham, Jr., a printed copy of which was lent me for perusal, I find these words: "Such were the people whose worship a son of Britain received and whose subsequent abhorrence he felt through the dagger which felled him to the ground." A son of Britain he certainly was, and one that his country will continue to acknowledge with pride, H. B.'s scathing eloquence notwithstanding. If the gentleman wanted to revile the memory of the great navigator why did not he call him a son of something else? One man often calls another a son of a gun, or a son of a cook. If the reverend speaker had used the latter epithet he would have been, at all events, safe, for the father of the discoverer of these islands *was* a Cook. Only a few weeks ago there was published in two of the Honolulu newspapers a letter showing how little likely it was that what history and Mr. Bingham call worship was understood at the time to be any thing of the kind. The writer of that communication ought to take off his hat to the Junior and acknowledge the corn. The Junior is positive upon the point, and more than that he can look through the ribs of the men who paid Cook their adoration and, with rare psychological powers, see what happened, as one may examine a skeleton clock under its glass.

"Worship" gave room to "abhorrence" (the Junior is quite sure on that point,) and this abhorrence it was that lifted the hand that held the dagger that laid low the son of a Cook. The abhorrence was "subsequent" to and a consequence of the "worship"—at least the younger H. B. says and implies as much, and who shall dare to disbelieve him? There was a revulsion in the feelings of those "three hundred thousand" natives. Their number, you will observe, according to the last census taken before Capt. Cook's arrival was "three hundred thousand"—figures, and the Junior, never lie. The commonly received account that the want of respect for a sacred place had any thing to do with leading on to the death of the circumnavigator is ignored in dashing style. The skipper in question was the victim of some superb feelings. The people having offered him worship became ashamed of the act, so they killed him to mark their abhorrence of it, and took to their ugly little images again with renewed vigor.

The early history of these islands having been hitherto wrapped in obscurity, we hope the Junior (who, to quote the publishers' notices, "has exclusive channels of information,") will give us a work worthy of him, beginning at the creation and ending where his father's book began. In it he will let us know on what day of the week it was the first inhabitant of these islands set his foot upon these shores, and whether his wife prided herself upon her own relations and looked down on his.

"In that dark cloud" says he, "which so persistently hangs around their (the Hawaiians') lofty mountain tops, do we not see, written in unmistakeable letters, the impending doom of rapid natural extinction?" Perhaps in the history I allude to, he would fix the date of that cloud's first appearance. Scientific men might say it was there from the beginning, but that is nonsense, for how could it prophecy the "impending doom" and "rapid extinction" of a people that did not exist? I fully believe that if this nation should ever disappear the cloud will disappear with it. Or perhaps the cloud would rub it all out and begin again by foretelling another "*rapid* extinction" to take place before more than another five or six thousand years could elapse. Speak up, Junior! You have divulged the secret of Captain Cook's death, now give us another taste of your quality, for surely your's is an imagination that can deal with the future as well as with the past.

IGNORAMUS.

Report on Female Education.

[Presented by the Rev. R. Armstrong to the Association of Ministers during their late meeting in Honolulu.]

Your Committee to whom was referred the subject of female education, beg leave to submit the following resolutions for the consideration of this Association.

1. *Resolved*, That although no part of missionary labor has met with a more rich reward than that which has been bestowed on young Hawaiian females, whether in families or schools, in the opinion of this body female education has not received a due proportion of attention in the efforts which have been made for several years past, to educate Hawaiian youth.

2. *Resolved*, That this Association respectfully calls the attention of the heads of foreign Christian families, throughout the Islands, to the low and comparatively neglected state of education among Hawaiian females generally, and recommend to such as may be able, to make an effort to obtain a few native girls, who may be bound to them by proper indentures, to be trained up in their families to habits of industry, neatness, morality, piety, and general good behavior for a series of years, until they are of age or lawfully married, believing that our native females who have arisen to the highest degree of excellence and usefulness, have had some degree of this domestic training in the mission families.

3. *Resolved*, That this Association appeals to young ladies of education and piety, especially to those in the mission families, on behalf of native girls, and respectfully proposes to such of them as may be able to do so, to engage in teaching and training a portion of them in the right way, even although their pecuniary reward be small.

4. *Resolved*, That this Association, more deeply than ever impressed with the importance of female education to the welfare of the nation generally; and being convinced from observation and experience, that all well directed efforts to educate native girls, have been attended with good results, is of opinion that a portion of the public funds appropriated to educational purposes should be employed *exclusively* for the promotion of education among the native girls, especially in securing for them a good domestic training.

5. *Resolved*, That it be the duty of the Secretary to furnish a copy of these resolutions to the President of the Board of Education, with a respectful request that he convey the same to the notice of His Majesty's Government.

[From Gironiere's "Twenty Years in the Philippines."]

Cultivation of Rice.

There are more than thirty kinds of rice cultivated in the Philippines, all quite distinct in taste, in form, in color, and in the weight of the grain. These are divided into two classes—first, the mountain rice; and second, the aquatic rice. They are cultivated differently, although the mountain rice may be treated in the same manner as the aquatic crop.

CULTURE OF MOUNTAIN RICE.

The mountain rice is cultivated in high lands, not exposed to the danger of inundation during the rains. The following are the names of the different descriptions:—Pinursegui, Lanlan-Sanglay, Quinarayon, Pinurutung, Quinamalig-Pinulut, Mangasarag-Puti, Binuriri, Pinagocpoc, Quinandanpula, Quinandanputi, Mangusa, Bolivon, Dinumero, Quinabibao, Binoliti, Quiriquiri, Binulut-Cabayo, Dinulang, Macapilaypusa, Tinuma, Mangoles.

In the western part of the island of Luzon, as soon as the first rains fall, towards the end of May or the beginning of June, the cultivator prepares the ground, by giving it two ploughings and two harrowings.

The lands being well prepared and well tilled, the rice is sown broadcast, and after about a month it is well hoed and weeded, which is usually sufficient for the removal of all the noxious weeds that have sprung up among the plants.

If the crop be of the kind called Pinursegui, which is one of the earliest, the rice may be gathered in about three months or three months and a half after it is sown; if it be one of the other kinds, it is necessary, in order that the grain should come to full maturity, to wait for at least five months, after which the rice is cut down with a hook, put in small sheaves, of which large cocks are made, to wait for several fine days, in order to separate the grain from the straw. This operation is performed by means of buffaloes, which are kept moving round in a large area, or thrashing-floor, on which the rice is spread; or else on bamboo trellises, raised perhaps ten feet from the ground, on which an Indian tramples with his feet over the rice sheaves as they are handed up to him, and the grain falls through the interstices of the trellis work.

Mountain rice is sometimes sown without any ploughing.

CULTURE OF RICE FOR CLEARING-GROUNDS.

After the trees or brushwood which had covered the land are cut down, they are burned, and then rice is sown by making, with a stick or dibble, a hole, into which are thrown three or four grains of rice; or perhaps the rice is sown broadcast, and then for about a month a herd of buffaloes is kept on the ground, so that they by trampling sink the seed into the earth. In this kind of tillage, from the abundance of grass and weeds, several hoeings and weedings become necessary; but the labor is amply repaid by an abundant crop, which generally yields a hundred-fold and upwards.

In the small fields the ears are cut singly, in order afterwards to dry them in the sun. This mode of gathering the crop is troublesome and tedious, but it has this advantage over the process of collecting in heaps, that a great deal of the grain is saved from the voracious birds.

All the other kinds of mountain rice are sown in the same manner as that called Pinursegui, but this last has the advantage of being fit for harvesting in twelve or fourteen weeks, while the others require twenty weeks.

CULTURE OF AQUATIC RICE.

There are ten kinds of aquatic rice—Macabunutdila, Macon, Macan, Soulucay, Macon-Sulug, Macon-Muriti, Macon-Susoy, Macay-Bucave, Malaquit-Puti, and Malaquit-Pula.

They are all cultivated in a similar manner in China and Lombardy.

The two last kinds, Malaquit-Puti and Malaquit-Pula, do not serve for every-day food; the one grain is a dead white, while the other is pervaded by a fine violet color. They are both used in general for delicacies, and to make a kind of paste, a substitute for starch.

All these kinds of rice are first raised in seed-beds, from which they are transplanted into lands properly prepared for them. For a superficies of 40,000 yards it takes about 750 lbs. seed.

SEED BEDS.

When the first rains fall in June, the ground is prepared for the seed. It is first covered with from six to eight inches of water, and then it is well ploughed, and the comb-harrow is passed over it until it is reduced into liquid mud; it is then left to let the water drain off. The seed is then cast over it; but previous to being sown, the seed is generally steeped in water for twenty-four hours, in order to promote its vegetation. When the ground is entirely covered with seed, a board of about a yard and a half or two yards in breadth is passed over the whole surface, for the purpose of sinking the grains in the mud, and of covering them.

For five or six days it is not useful to irrigate them; but if, when the plants have arisen some inches above ground, the drought is very great, it will be necessary to supply them with water, taking always great care never to cover the young leaves, for under water they would all perish.

TRANSPLANTING.

Forty or forty-five days after the seed has been put into the earth, the rice plants are fit to be transplanted; the land in which they are to be fixed is divided into large squares, and surrounded by little raised paths, which serve to confine the water with which it must be completely covered; it is then again ploughed, and, as has been done for the seed sowing, by means of the comb-harrow it is reduced into a state of liquid mud, and on the following day the water is let off, and plants are got ready to be placed in it.

It is usual to have men to take up the plants, and women to fix them on the earth. Two men are enough for this work; one of them pulls the plants, and the other removes them to the planting-ground, which is never far off, and distributes them to the women planting there. The man who is occupied with pulling the plants has before him a little table fixed in the earth by a stake, and a large quantity of small bamboo strings, which he carries fastened to his waist, as gardeners in France carry rushes when they are pruning trees. He pulls up the plants without much precaution, and laying them on a table, cuts off the long roots and the leaves, and makes them into little bundles of the thickness of his arm, and lays them in a kind of sliding car, drawn by buffaloes, which the other Indian leads to the planting ground, and throws the bundles about in all directions on the prepared land, only separating them so that the women planters may take them up by stretching out their arms, without having to quit the lines that they are following in the planting.

All the women planting are up to the calf of the leg in the mud; they follow each one a line, and moving backwards, take up the little bundles which are thrown behind them, undo the tying, separate the plants from each other, and then with their thumbs stick the plants, one by one, into the mud, at a distance of from four to six inches from each other. They are so used to this practice of planting as to do it with the greatest rapidity, and with such perfect regularity that one would be almost tempted to believe that they had a measure to guide them in their exact observance of the distances.

When the planting is finished, and although the sun is burning hot, the rice field is not watered for eight or ten days, but as soon as the plants shoot up their green leaves, if there have not any rains fallen, they are irrigated, and the land is covered with two or three inches of water, and in proportion to the growth of the plants the water is increased.

These lands are seldom weeded, but careful cultivators do not neglect every opportunity of removing the large noxious weeds which might damage the rice.

When the rice has come to its full height—that is, from forty to fifty inches—there is no longer any necessity for irrigation; on the contrary, it would be rather injurious at the time when the plant is in flower.

Sometimes, when the land is exceedingly fertile, the plants grow to the height of European wheat, and then they would have become all stalk; to prevent this, and to force them to produce grain instead of straw, an Indian takes a long pole, and stretching it over the plants, stamps on the middle of it, and thereby lays all the plants level on the earth, so that they seem as if flattened by violent winds.

Four months after the transplanting—that is, about five months and a half after the sowing—the rice is fully ripe and fit for being harvested. It is then cut with the sickle by both men and women, and in proportion as the bundles of sheaves are large and many, they are gathered to a high spot and made into cocks or ricks, to wait for the general carrying home.

In some parts of the island of Luzon the first crop of rice is followed by a second planting of an early or precocious kind—that is, the mountain rice, called Pinursegui; but then the sowing of the seed is effected beforehand, and in a quite different manner from that of which I have given a description.

Three weeks or a month previous to gathering the first crop off the ground, the Indians place on the ponds and rivers little bamboo rafts, which they cover over with a deep layer of straw, and on the straw they make seed-beds; the grain sprouts and the roots weave themselves in through the straw, and so reach the surface of the water, in order thence to draw nourishment. When the first crop is taken off the ground and the field has received a ploughing, and has been prepared for the second planting, the seedlings are taken off the rafts by rolling up the straw—in the same manner as a mat is rolled up—and carried to the place then ready, and there the young plants are pulled, one by one, out of the straw, their long roots and leaves are cut off, and they are stuck in the earth. By this means in less than three months a second crop is obtained, which is by no means as abundant, it is true, as the first one, but which, notwithstanding, amply indemnifies the tiller for his toil.

The Indian native of the Philippines has studied every way of procuring his natural food, and he makes use of every means that the fertile soil of his country offers to gain that object. For that purpose he employs another mode to obtain, almost without labor, abundant crops.

There is a kind of rice which is essentially an aquatic plant—the Macon-Sulug—and it yields abundantly, although continually bathed by water. In some parts of the island there are marshes and lakes of very little depth, and the Indians prepare for them seed-beds of this kind of rice, which has the property of shooting forth very long leaves. These seed-beds are prepared in the same manner as those of the other aquatic rice, and after six weeks' growth the plants are pulled up and their roots shortened, but care is taken to preserve their leaves entire in all their length. The plants are then put on board the lightest boats, which are rowed by Indians into the shallow parts of the lake, where the men's arms can reach the bottom; the plants are there stuck in the mud, and the leaves are allowed to swim on the surface. The plants soon become strong and shoot up stalks—as if they were growing on earth—at the surface of the water. If by any accident the water is increased in the lake, the rice stalks shoot up in proportion to that increase, so that it can swim over the water, for it would perish were it wholly submerged.

Four months after the transplanting, the crop is gathered in by the little boats, in which the Indians go from one part of the lake to another, where any rice has been planted.

All these kinds of aquatic rice yield most abundantly; the poorest crop may be estimated at twenty-five, and the good at from sixty to eighty fold. There is, however, one scourge which every seven or eight years deprives the cultivator of the benefit of his labors and toils—I mean the locusts, which, coming suddenly like a dark cloud, alight on a field covered with luxuriant vegetation, and then suddenly ruin it, even to the very roots. Great droughts also destroy the rice fields of the mountains; and it is for these reasons that the Indian says with such sincerity: "Give us sunshine, give us water, and keep away the locusts, then our crops are safe."